



The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 4236

TORONTO, JANUARY 29, 1966

Price Ten Cents



FACING

IT

OUT



Photo by
Miller
Services,
Toronto

IT'S a happy little scene depicting a familiar contest of strength, but call one lad Fear and the other Desire and you have a serious parable of modern life. All too often the human heart is the arena for a tug-of-war between fear and desire.

A man, for instance, hates his job, but is fearful of finding another; or perhaps he loves his job, but old age makes him afraid of holding it down much longer; or a young married woman is anxious for her aging parents, but uncertain about taking them permanently into her own home. The illustrations are endless. If this conflict between fear and desire, called an

"anxiety state", is not dealt with, it can result in a serious breakdown.

Some people try to resolve this tension by running away from it. With fear and desire struggling for mastery, they become increasingly anxious by refusing to look realistically at the real cause of their anxiety. To postpone making an awkward decision is no answer;

and to pretend a problem doesn't exist by pushing it into the unconscious is actually to add to its complexity.

Jesus shows us the way. He unflinchingly faced every situation and possibility with single-minded devotion to the values of God's Kingdom. This did not save Him necessarily from suffering and disappointment; indeed, far from mak-

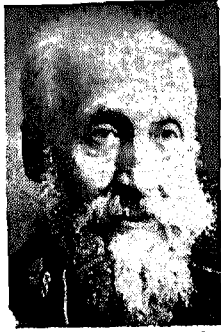
ing life easier, it often made life harder. But it saved Him from the harassment of double-minded indecision and gave Him a criterion of selfless judgment. The conflicting desires of our hearts would disappear if, as Jesus said, our "eye" were genuinely single; and if, with His living presence to help us, we made His approval the first consideration of our lives.



BRAMWELL
BOOTH



MRS. BRAMWELL
BOOTH



GEORGE SCOTT
RAILTON



EVANGELINE
BOOTH



JOHN
LAWLEY

This further highly - con-
mended contribution to the
Territorial Commander
essay competition, "Make
of Salvation Army History
breaks new ground in the
the writer deals with a num-
ber of greathearts who were
distinguished builders of the
movement.

BY SONGSTER MRS
RUTH BOHANNAN

(Windsor Citadel, Ont.)



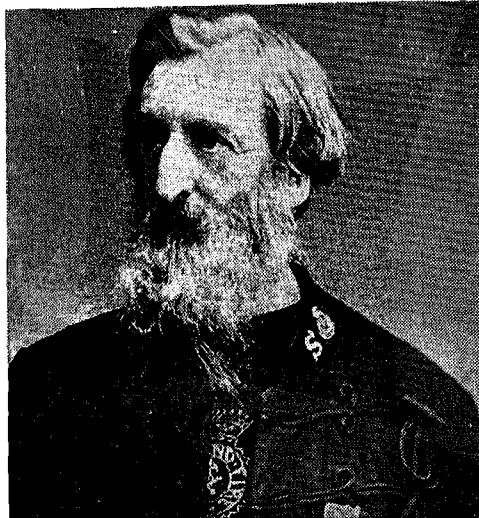
EMMA BOOTH
("THE CONSUL")



T. HENRY
HOWARD

MAKERS OF SALVATION ARMY HISTORY

THEY LAID FOUNDATIONS ON WHICH OTHERS HAVE BUILT



The Army's Founder — WILLIAM BOOTH

A GREAT number of men and women who became officers of The Salvation Army in the early days of its existence helped to lay the foundations of the movement in many lands.

The work which William Booth had begun among the lower classes of the East End of London, England, grew beyond all expectations, and in 1878 the name was changed to "The Salvation Army". A military form of government was introduced, with uniforms and other distinctive features. Converts became reliable warriors. New centres of work were opened with surprising rapidity, both in the homeland and overseas.

Sufferer

Catherine Booth, affectionately known as the Army Mother, supported her husband in his efforts to lay the foundations and to develop the movement. In spite of the fact that she suffered from spinal weakness, this heroic woman not only did much of the household work, the cooking, the mending and making, but she supervised the education of her eight children, in addition to being the active helper and adviser of her husband. She became a miracle of achievement, travelling extensively in England and addressing large public meetings with great acceptance.

The Booth children made their contribution to the upbuilding of the Army.

Bramwell Booth was the oldest son. Chief of the Staff from 1880-1912, he played a prominent part in the development and extension of

the organization of which, from 1912-1929, he had supreme command. From the earliest days of his officership he was an outstanding exponent of the doctrine of holiness. His councils for young people, bandmasters and officers were of very great value in teaching the principles of the movement. During his Generalship the Army's missionary endeavour grew into a mighty, moving force.

Mrs. Bramwell Booth threw herself whole-heartedly into rescue work among women, and was appointed by the Founder in charge of the first Army Rescue Home. Later she was placed in command of the whole of the Women's Social Work, which showed remarkable development under her direction.

Emma Booth was the fourth child of the family, and was responsible for the first officer-training work for women in London. In this she markedly influenced the lives of hundreds of the Army's most successful women officers. She established in London the work (already instituted in the north) which later developed into the Army's Slum (now Goodwill) operations. In 1888 she married Commissioner Frederick Tucker, and together they directed the Army's work in India and in America. Emma was promoted to Glory in 1903 in a railway accident.

"Angel"

Evangeline Booth, another daughter of the Founder and Mrs. Booth, was one of the great women of our day, and became the Army's fourth General. She was born 100 years ago on Christmas Day in the year the Army was founded. She played a most prominent part in the Army's development. Prisons and saloons knew her healing presence and she was affectionately called "the white angel of the slums". She worked

courageously among the poor and the outcasts of the London gutters and became one of the greatest woman orators of her day, the billing of her name being enough to fill the largest auditoriums. She was honoured by statesmen and monarchs. As Commander in the U.S.A. she laid foundations on which so much of the Army's work there stands today.

Commissioner T. Henry Howard was led, in 1881, through an all-night of prayer to enter the ranks of the Army. Following a brief term at Whitechapel Corps, he was appointed to the task of the training of officers, and in this realm he did a work the influence of which is still felt in the Army's officer-training systems throughout the world. For a time he was the Chief of the Staff and was one of the early standard-

bearers whose sincerity and earnestness of character helped to maintain the spirit of the movement.

Commissioner George Scott Railton, who was studying for the Wesleyan Ministry, was attracted to the Army by the stirring appeal of a book by the Founder, *How to reach the masses with the Gospel*. He poured every page of it with interest and made up his mind these people should be his people and their God his God. After filling some business engagements he was welcomed not only into the Christian Mission, but into the inner circle of the General's home and came his secretary. In 1880 he officially started the Army's work in the U.S.A., the first outside the British Isles. He was also Territorial Commander for Germany and France.

Soloist

John Lawley, later Commissioner, assisted the Founder for twenty-years in his public campaigns: home and abroad, and subsequently performed a similar service for General Bramwell Booth. Lawley became widely known as a writer and soloist.

These are only a few of the early history-makers. Many more could be mentioned. We thank God for Booths, for their successors and all the rank and file of this great international Army of God. May the Salvation Army go on to give glorious demonstration of Christian devotion in its service to God and man and be worthy of all who follow so well.

CAN YOU ANSWER THESE?

Test your knowledge of the Bible

1. What is the meaning of El in Hebrew names, as Daniel and Elisha?
2. In what connection are taskmasters most prominently mentioned in the Bible?
3. Who wrote a prophecy based upon a vivid description of a plague of locusts?
4. For whom did John write the Revelation?
5. Where was Bashan?
6. When did Paul spend three years in Arabia?
7. Among the children of a Hebrew family, who was especially consecrated and why?
8. Who said "Let patience have perfect work"?

Answers

1. James 1:4.
2. Numbers 3:13.
3. Hebrew first born sons were preserved when all those in Egypt were destroyed—Numbers 3:13.
4. The firstborn son, because the Galatians 1:15-18.
5. Immediately after his conversion—Jordan.
6. Bashan was a country east of the Revelation 1:4.
7. For the seven churches of Asia—Joel.
8. In connection with the Hebrew captivity in Egypt—Exodus 1:11.

LOOK OUT!

Details of a verse-writing competition will be announced shortly.

The "War Cry" BIBLE SCHOOL

— Lesson Number 18 —

JOHN'S GOSPEL — 13

THE PERIOD OF CRISIS (Ch. 11:54 to 12:36)

By CAPTAIN BRAMWELL TILLSLEY, B.A.



THIS section is comprised of a series of episodes which took place just prior to the Passover week in which Jesus offered Himself to the people for their final choice. It describes the transition from His public to His private ministry. A very significant phrase occurs in 12:23—"The hour is come." After the hostility aroused by the raising of Lazarus, "Jesus walked no more openly among the Jews, but . . . continued with His disciples" (11:54).

The Anointing at Bethany (12:1-11): No doubt John compiled his narrative from Mark 14:3-9 or Matt. 26:6-13. There are striking points of difference as well as resemblance. John has some features which are peculiar to his Gospel, such as the identification of the woman who performs the anointing (Mary) and the attribution of the protest against the waste to Judas Iscariot. John feels that Judas had become the instrument of Satan, and that therefore there was no limit to his wickedness. It might be noted in passing that a man's temptation often comes through that for which he is most naturally fitted. A man's gifts can become the source of his greatest temptations.

It is interesting to note that John (unlike Mark) places this narrative before the triumphant entry, suggestive of the fact that he thought of the anointing in terms of a coronation rite (Messiah or Christ means the "anointed one") as well as a funeral rite (v. 7—Christ was "dwelling in His passion"). The double reference to Lazarus (v. 1, 2 and 9, 10) conveyed the idea that his public appearance was a bit unusual. Perhaps the curiosity of the crowd was so distasteful that He avoided public appearances whenever possible.



The Triumphal Entry (12:12-19): This was Christ's first outright claim to Kingship (compare with 6:15). The synoptics rather suggest the welcome was given by his own entourage (Luke 19:37), where John represents it as a public ovation.

Verse 13—"Palms" are symbols of triumph (Rev. 7:9). HOSANNA literally means "save now". The words following are cited from Psalm 118:25. Hosanna, a Hebrew word, was chanted in procession and thus had doubtless passed untranslated into the vocabulary of the Greek-speaking Christian churches. The crowd now acclaims Jesus (12:13); soon it will shout in condemnation (18:40; 19:6).

Verse 14: The reference to the "ass" is quite significant. It was used by judges and kings on errands of peace, whereas the horse was used for battle. Jesus thus asserts His Kingship in terms of Zech. 9:9. At the same time Jesus publicly claims that He is Zion's (Messianic) King, He renounces the conception of a military, national hero. For this reason, even among the disciples, there was confusion, for they could not understand why He would be recognized as King but would not exert the secular authority they thought a king should use (v. 16). In John's Gospel Jesus is hailed as King of Israel, the very charge on which He was subsequently tried and executed (18:33-40; 19:1-3, 12, 19). What Caiaphas feared in 11:48 is now coming to pass ("the world is gone after Him"—12:19).

Visit of the Greeks (12:20-36a): Greeks in this setting does not mean natives of Greece, but simply non-Jews. They were no doubt "God-fearers", that is non-Jews who were attracted by several features of Judaism. These features would include:

- (a) Unity of Jehovah as against the multiplicity of heathen deities.
- (b) Jehovah's righteousness as against the immoralities of their own gods.
- (c) Revelation of the law as against the idle speculations of their philosophies.

These people "came up to worship" at the feast (v. 20). We might note that it is again Andrew (along with Philip) who tells Jesus about them.

The arrival of these people marked a significant step in the earthly ministry of Jesus (hence "the hour is come", of v. 23). Prior to this, Jesus had appealed basically to His own nation. For example, His reply to the woman of Canaan was: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). When He sent out the twelve, His command was: "Go not into the way of the Gentiles . . . but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). With the arrival of the Greeks, Jesus was again made aware of the world-wide scope of his ministry. He might

become the Messiah of the Jews without the Cross, but to become the Saviour of the world required the giving of his life (this is the implication of v. 24). Because of such passages as Deut. 21:23, a crucified Messiah was a contradiction of terms to the Jews, hence the Cross became a stumbling block (1 Cor. 1:23).

Verse 27 has been referred to as the "Johannine Gethsemane" (note—there is no Garden of Gethsemane account in John's Gospel). A notable contrast with Mark's version is evident in that here there is no suggestion of wavering or doubt on the part of Jesus (contrast with Mark 14:35). Even the voice from Heaven (heard at the Baptism and Transfiguration) was not simply to reassure Jesus, but was for the sake of the people (v. 30). The voice looked back to 11:40 and forward to 13:31. The reaction to this revelation was three-fold: (a) Frank materialism—it thundered; (b) Partial spirituality—an angel; (c) Complete acceptance—Jesus (vv. 29, 30).

Verse 28 again introduces us to the double sense in which the term "glory" is employed. The glory had already been manifested in the "signs" (2:11; 9:3; 11:4, 40), and the glory will again appear in the events of the passion and exaltation of Christ (17:1, 5).

Verse 31: Christ's judgment of Satan has begun, for the Cross is the instrument by which Satan is conquered and his prisoners set free (Col. 2:14 . . .).

Uplifted Christ (v. 32): Here we come to the KEY to the chapter. Someone has poetically summarized the verse by suggesting it speaks of: **Egotism**—"If I be lifted up." **Magnetism**—"will draw." **Optimism**—"ALL men." To many the ALL of this verse makes it a troublesome text. Did Jesus reveal too optimistic a view of both His own ministry and human nature? Has His prediction really been fulfilled? Are there not people in your district who obviously have not been drawn, and whose very conduct reveals that the Cross has not been the attraction? Any interpretation must keep the "all" within its proper context.

We said previously that Jesus had appealed basically to His own nation. Now the outstretched hands of the Greeks represented the needs of the WORLD.

Were they asking, "Cannot we be included in God's plan for the salvation of His people?" To this, Jesus revealed that the Messiah of the Jews must be crucified to become the Saviour of the world. When this took place, Jesus could say, "I will draw ALL men unto ME." Thus, the "all men" did not mean all men without exception, for there will always be those who will refuse. It rather meant *all men without distinction*, for "in Christ" there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ONE in Christ Jesus (Gal. 3:28). On the basis of the Cross, "all" can now come and experience the transforming power of Christ.

Verse 34: They did not want the Light of the World (8:12; 9:5; 11:9) and are thus "judged" (12:31; 3:19-21).

Verse 36 brings to an end Jesus' public ministry. John's writing began with the "light of men" and ends with "walking in the light."



Answer to question from Lesson No. 17: Note the parallel between John 11 and 1 Thess. 4:13-5:11.

| John 11 | Parousia (Second Coming) | 1 Thessalonians |
|-----------|--------------------------|-----------------|
| 28 | | 4:15 |
| 9, 10 | Day | 5:2-8 |
| 20, 29-30 | Meet | 4:17 |
| 11 | Sleep | 4:13-15; 5:10 |
| 23-25 | Rise | 4:16 |
| 43 | Shout of Command | 4:16 |
| 12 | Salvation | 5:8, 9 |
| 25-26 | Life | 5:10 |
| 19, 31 | Comfort | 4:18; 5:11 |

Questions for Lesson No. 18:

- 1: This is the last appearance of Andrew in the Gospel. On what other occasions is he seen introducing someone to Jesus?
- 2: The spirit of v. 25 is re-echoed in several places in the synoptics. Can you find some of these references?

THE WAR CRY, CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada.
International Headquarters: Queen Victoria Street, London, E.C. 4
William Booth, Founder. Frederick Coutts, General.
Territorial Headquarters: 26 Albert Street, Toronto 1, Ontario.
Edgar Griested, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario.
Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada.
Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

COMMENT

CRYING NEED FOR DOCTORS

FROM two sources by the same post there came to the "War Cry" office a few days ago urgent pleas for medical aid for Africa. The main plea was for Christian doctors to help wage the war against disease in this vast continent.

The magazine "Africa Now" states that Africa's patient-doctor ratio is often 22,000 to 1 — compared with West Germany's 730 to 1, U.S.A.'s 790 to 1, and Britain's 900 to 1. African doctors are being trained, but it will be a long time before there are enough to grapple with the continent's enormous health problems.

Cities have their modern hospitals, but for the majority who live in rural areas there may not be even a dispensary within thirty miles. So babies die and infections rage, and the death wail rises incessantly from the thousands of villages.

Contained in "The Salvation Army Year Book, 1966" is a similar appeal from the pen of Lieut.-Colonel (Dr.) Dan Andersen, the Army's Medical Adviser for Asia and Africa. He states that while The Salvation Army has today eleven officer-doctors on active medical missionary service, double that number is needed to meet the minimum needs of the movement's established work.

While the primary need is for more officer-doctors, there are very definite ways in which Christian doctors who are not officers, whether they be Salvationists or not, can give invaluable service by offering for a THREE-YEAR-PERIOD. Several doctors have assisted in this way recently.

Persons with suitable qualifications, both spiritual and professional, can render extremely valuable help during such a term, either by assisting the doctor in charge or taking temporary charge while he is on leave. They have their return fare paid and serve under the same conditions as a Salvation Army Medical Officer. This appeal, therefore, is to those with a definite missionary calling.



There is also a new field of opportunity for doctors who can devote a ONE-YEAR PERIOD shortly after qualification. Doctors who have not yet decided what to do with their lives are able through this plan to see at first hand what work is like at a mission hospital and, at the same time, make a definite contribution.

This scheme has already been developed by certain medical schools, and secular and Government organizations. The Medical Missionary Association is now willing to meet the cost of return travel for approved candidates for a one-year term of service in a mission hospital. Such doctors work under the direction and guidance of senior medical officers. The Army invites applications under this scheme.

There are many medical schools in Great Britain and on the American Continent who allow their students during their course of studies to work for a period of three months (an "elective period") at a hospital approved by the Dean of the medical college concerned. Under this scheme several students have served the Army's medical missionary needs.

So far as nurses are concerned, the primary need is for "front-line" officer-nurses, but the Army is ready to accept offers for service of three years from nurses who are anxious to give some missionary service, but do not feel called to officership.

While we live in an age of major political and social change, the governments of the newly-independent countries, with few exceptions, welcome medical missionary work, even when they are not anxious to encourage direct evangelistic activities. Those engaged in any branch of hospital work are afforded unequalled opportunities to serve the very poorest and neediest as well as people of every other station in life.

To all of them, in addition to meeting their medical needs, there is the opportunity to "hold forth the Bread of Life". (Inquiries should be addressed to Lieut.-Colonel (Dr.) Andersen at International Headquarters, 101 Queen Victoria Street, London, E.C.4., England.)

MORE READERS PROTEST

KEEP TESTIMONIES

I WAS really "shocked" by the I letter suggesting that the testimony period in Army meetings had possibly had its day. May the time never come when Salvation Army meetings are robbed of this element. In Psalm 119:111 we read: "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." Many souls have been blessed by the testimonies of God's children. Others have found salvation because of a testimony.

Testimony periods have had to be turned into prayer meetings because of the influence of some comrade's witness. May our Salvation Army never become so "modern" as to eliminate testimony!

GOMAN BROWN, Dark Cove, Nfld.

FUNDAMENTAL

IT has been interesting to read the letters on the subject of testimony. Writers may well be concerned, but perhaps more with the implications of the suggestion than the merits of the practice itself. Does the suggestion that testimony may have had its day reflect a weakening in spiritual strength? Does it result from the fact that testimonies are frequently repetitious or mechanical or, perhaps worse, bear a marked lack of conviction?

It has been said that the Army is more staid now than it was, and that any movement after three or four generations becomes established, and acquires a form and pattern under which it operates. This may be, but that pattern may not be one that will ensure the continuance or effectiveness of the movement.

Testimony is a fundamental of the



Gospel and to the life of an evangelical church. Without the testimony of Paul, it is debatable how the Christian Church would have evolved or survived throughout the centuries.

"JUST A READER", Dundas (Name and address supplied).

DEEPLY MOVED

I NEVER want to hear of the day that testimonies are to be discontinued in the Army. When William Booth heard the call of God to organize The Salvation Army, he meant that personal testimony should be a part of its ministry. To every Christian who is willing to witness to the truth that he or she is a child of God, this is a God-given privilege.

During my fifty-one years of Christian life, many times I have been moved by the Holy Spirit through hearing a testimony, and don't agree that it should be neglected after these 100 years of the Army's existence.

Clothing the needy, feeding the hungry, ministering to the sick in hospitals, and visiting the shut-ins are all a means of giving personal testimony. Just to sit in meetings and only listen to the singing at the address leaves the Christian little chance of witnessing for the Master, and they surely will grow cold.

EUGENE PENNEY, Charlottetown, Bonavista Bay, Nfld.

Canada-Germany Link Forged



Brigadier Stanley Preece, Senior Supervisor for Canadian Red Shield Services, Germany, installs Bürgermeister Walter Kleeman, of the ancient city of Soest, Germany, as Honorary Deputy Mayor of the Manitoba (Canada) City of Brandon. The City of Brandon and Soest have entered into a sisterhood of friendship in the interest of goodwill and a mutual understanding of the community, economic, cultural and spiritual life of the people. The presentation of the diploma, which took place in the medieval town hall, followed a reciprocal visit to the city of Soest of Mayor S. A. Magnacca, of Brandon.

The Danger In Our Submission To Material Things

The loss of sensitivity to sin is almost the crowning calamity which can befall the human race

WHEN our first parents were driven from the Garden of Eden because of their disobedience, God declared, "In the sweat of thy face shalt thou eat bread."

Thus began the struggle for physical survival which has gone on relentlessly throughout the whole of man's history. The struggle goes on today, for in many parts of the world a desperate battle is being waged against hunger, disease and poverty. Millions of our fellow men live at near starvation level, although but for the stupidity and selfishness of men there could be food for all.

Following the miraculous feeding of the five thousand, Jesus uttered some words which must have sounded very strange in the ears of men and women who were struggling to eke out a living in Palestine. Jesus said they were not to labour for the bread that perishes.

By
**COMMISSIONER
WM. VILLENEUVE**

We introduce another overseas guest writer. The Commissioner is Managing Director of The Salvation Army Assurance Society, Ltd., London, England.



He did not mean literally that men should not work for their daily bread. Had He not laboured at a carpenter's bench to support His widowed mother and her family? He meant that provision for temporal and material needs must not absorb the whole of men's thought and energy.

The citizens of Heaven are not to be anxious about their own physical well-being or make the accum-

ulation of material possessions the supreme object of their endeavour.

On another occasion Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." But men still seek wealth, comfort, position, fame and power, as they always have done.

During the war years we were forcibly reminded that everything

for which men have laboured and lived could be destroyed and laid in ruins in a few seconds. Scarcely a week passes but what we read of thieves breaking into "strong rooms" and forcing their way into places which were thought to be impregnable.

This world offers no guarantee of security. Rich men have become poor overnight. Slumps, bankruptcies and depressions have made havoc of men's hard-earned and carefully hoarded wealth.

In giving His warning against earthly treasure, Jesus Christ did not encourage idleness or imply that a man need not make provision for those dependent upon him. The subjects of Christ's kingdom must pay their taxes to the rulers of this world and accept their rightful obligations to the State, but having rendered to Caesar his dues, man has still to reckon with God, his Maker. There is no escaping this, for God has appointed a day when all men shall be judged. Man does not live by bread alone.

Because of what they are, and not what they may have become, God loves men. Man is God's greatest miracle; he is a unique creation of body, soul and mind, made in God's image, after His likeness, capable of fellowship with Him, and with possibilities for good beyond our present powers to imagine.

The Psalmist David says, "Thou hast made him a little lower than the angels," but by his disobedience, man has fallen from his high estate. Yet man's disobedience and rebellion have but provided God with a larger opportunity to manifest His love. God so loved the world and so desired the fellowship of those He had created that He gave His Son for their redemption.

PROGRESS

Man has made enormous progress in scientific discovery and knowledge of the universe and this has placed tremendous power in his hands—power over the forces of Nature, power for immense good—but, when seized by proud and faithless hearts, power which can be used terrifyingly for destruction.

During the dark days of the second world war General George Carpenter wrote: "My heart is burdened because of the complacency and self-satisfaction which seem to exist side by side with courage and patience in ordinary people. It would seem they manage so well without God. They feel no need of forgiveness and there is little acknowledgment of sin or effort at repentance." Today, twenty years later, these words aptly describe the attitude of a large majority of our fellow men. They are self-satisfied, enjoying the good things of life and only too ready to believe "we've never had it so good".

The loss of sensitivity to sin is almost the crowning calamity which can befall the human race.

"The quiet submission to material things" is surely the evil that is attacking this age. But a day is coming when all the material things men cherish will disappear and only the treasure stored up in Heaven will abide. Jesus came to give us life—abundant life; a life that will satisfy, a life that will have no end—eternal life.

RIGHT TO THE POINT - 2

PLEASE DON'T EAT THE DAISIES

BY CAPTAIN
HARDING BECKETT

(Commanding Officer
at Galt, Ontario)

"SNAILS for supper! Oh, good!" What is your special delicacy? Frogs legs? Toad-in-the-hole? Kebab? Dried fish? Pigs in blankets? Boiled beef and cabbage? Or is it daisies? That's new, at least, unless you are a bull.

Although there is nothing new under the sun, let's be different. We have boys with girls' hair styles; women doing men's jobs; singers who shout instead of croon; beatniks; and old-fashioned people who are still doing what they did twenty years ago.

Did you ever pull daisy petals to see whether she loved you? Did it ever make any difference? Perhaps if she ate the daisies she would love them instead of you. How do we know!

But a thing is not good because it is new—or even because it is old. Some of us still have a good Sunday—which is old; and not a lazy or frivolous weekend—which is new. Some of us still call "sharp business" by the old name of "fraud" and we don't feel that the name "playboy" covers a multitude of sins. "Common law" is no ex-



cuse for adultery, and so we could go on using modern terms for the oldest of evils.

The trouble is that unless you and I do something about it, the next generation will never know what it was like to eat good, wholesome food. They will think that "eating daisies" (or whatever the modern term for this change in standards should be) is the staple diet, and continue

living on such flimsy food.

I visited a poor woman who had nine children, and after preparing food and serving it to them all she had no appetite herself and wondered why she felt sick. How can we live if we do not eat the food we prepare?

So it may be right and modern to eat daisies, but please don't neglect the staple diet of the Eleven Commandments.

Woman Talk

OUR GUEST IS MRS. CAPTAIN DONALD KERR (Woodstock, Ont.)

LAUGH

Build for yourself a strong-box,
Fashion each part with care;
Fit it with hasp and padlock,
Put all your troubles there.
Hide therein all your failures,
And each bitter cup you quaff
Lock all heartaches within it, Then—
Sit on the lid and laugh!
Tell no one of its contents,
Never its secret share,
Drop in your cares and worries,
Keep them for ever there.
Hide them from sight so completely
The world will never dream half.
Fasten the top down securely, Then—
Sit on the lid and laugh!

THE CHILDREN

☆☆ Why is it that when one is expecting visitors, and especially strangers, children never seem to be where they are expected, or doing what the occasion demands? I recall such an incident in our home.

My husband would be away at the supper hour when the guests for the week-end were due to arrive! And so in the rush of getting everything ready, I only half listened to the children's conversation that went on in anticipation of the

visitors' arrival. Some of it went like this: "Now, remember, I will look after the Colonel; Beverly, you look after the lady; and Marjory, you will look after Mommy."

The Colonel and his wife arrived, and everything was lovely until Mommy went to get the tea. Upon returning, I found myself met by a parade of three; they had cleared the table and had taken away the visitors' dishes before they were quite through! Then I remembered that conversation: "We must help Mommy—Daddy will be away."

After the embarrassment and an awkward moment, we managed the rest of the meal. Later that week-end the Mrs. Colonel was heard to say: "We've had a lovely time and the Kerr children are so interesting and practical!" Children—God's precious gift!

A THOUGHT

☆☆ "You pray in your distress and in your need—would that you might pray also in the fullness of your joy and in your days of abundance." (Kahlil Gibran.)

REALLY WORTHWHILE

☆☆ "Is the week-night open-air meeting really worthwhile?" The other night, following such an event, I listened as the bandmen hurried in from

the cold. "Say, wasn't that good! I really enjoyed myself tonight, and did you see the number who stopped and listened?" was a typical remark.

I looked into the band room and saw a bandman talking to a man who had stopped to listen and then had been invited back to the hall for the meeting. At the foot of the stairs two more men were in deep conversation—one a bandman, one in spiritual need.

Week-night open-air meetings worthwhile? What better proof does one need? These bandmen, though few in number, were fulfilling their first obligation—to win souls to Christ.

TOMORROW

☆☆ Recently I heard a young people's sergeant-major quote these words in a special talk: "What are we doing today for the Army of tomorrow?" Be honest and ask yourself, "What AM I doing?"

CHARITY

☆☆ He who waits to do a great deal of good at once will never do anything.

Kitchen Craft

CARROT AND APPLE CASSEROLE

- 3 cups sliced carrots
- 1 1/2 cups peeled, sliced apples
- 2 1/2 tablespoons brown sugar
- 3/4 teaspoon salt
- 1 teaspoon grated lemon rind
- 1 tablespoon lemon juice
- 2 tablespoons butter

Toss prepared carrots and apples together in a bowl. Combine brown sugar, salt and lemon rind and add to carrot and apple mixture. Sprinkle with lemon juice and mix well. Turn into a greased 4-cup casserole and dot with butter. Cover and bake in a moderately hot oven (375 degrees F.) until carrots are tender (about 1 hour).

Variation (top of the stove method): Measure 1/4 cup water into a saucepan. Add carrots, cover, bring to a boil, reduce heat and cook gently for 10 minutes. Mix together the apples, brown sugar, salt and lemon rind and juice. Add to carrots and mix well. Add butter, cover and continue cooking until carrots are tender, about 15 minutes longer, turning carefully once or twice during cooking. Six servings.

MINTED FRUIT CHUNKS

- 1 can (1 pound, 4 ounces) minted pineapple chunks
- 1 10-ounce package frozen strawberries
- 1 tablespoon (1 envelope) unflavored gelatin
- 1/4 cup cold water
- 1/2 teaspoon lemon juice
- red food colouring

Drain pineapple. Thaw strawberries and drain. Combine pineapple and strawberry juice and add water to make 1 1/4 cups. Heat 1 cup of this to boiling; remove from fire and add gelatin which has been stirred into 1/4 cup cold water. Stir until gelatin is thoroughly dissolved. Add lemon juice, remaining 1/4 cup fruit juice and red food colouring. Put strawberries through strainer and mash to pulp. Stir into liquid mixture. Chill until partially set; fold in minted pineapple and pour into wet mould. Chill until firm. Serves 8.



Photograph by Miller Services, Toronto

BUT WHAT'S IT ALL ABOUT?

Rushing to the switchboard,
Rushing out to eat,
Rushing back and rushing home,
Rushing down the street,
Rushing up and rushing down,
Rushing in and out;
Say, what's all this rushing for?
What's it all about?

Rushing to make money,
Rushing to get fame;
Climbing, pushing, shoving—
It's a crazy game.
Stepping on each others' heels—
"Let me by!" "Look out!"
Say, what's all this rushing for?
What's it all about?

Women's World Day of Prayer

WHILE most of Canada lay wrapped in the quietness of early morning on March 5th of last year, 500 women and 250 girls at Channell, Newfoundland, were forging the first Canadian link in the prayer chain that encircled the earth on the Women's World Day of Prayer.

As the day unfolded, the chain lengthened as prayers rose over woodland quiet village and bustling city. Across prairies blanketed in winter snows went; it reached over mountains to the valley and out to the Pacific's far horizon, where other hands would reach and bear it on its way.

Comments speak of the great joy and satisfying fellowship experienced in the thousands of inter-church groups across the country. As many as eleven denominations participated in some services and tradition was bridged all across the land as members of the Roman Catholic faith also came to pray.

Far to the north we hear of international racial gatherings, reminding us that our Canadian family speaks many tongues. Our service, printed in English, French, Japanese and Chinese, found its way far places and in many cases translations were done locally so that there would be comfort in a service with familiar sounds.

Beyond our borders one hears of translations into Creole (Haiti), Swahili (Africa) and Bhili (India). Reggae came from Bolivia, British Guiana, Trinidad, Europe (armed services) and the U.S.A.

Canadian women are both resourceful and enterprising. Somewhere in the world there is a dauntless woman who rode a tractor, defying snow-blocked roads, to get to the service. One group used a map showing the places where the Women's World Day of Prayer was being observed—where

(Continued on page 14)

HERE THEY ARE BUSY ALL ROUND THE CLOCK

NEVER ENOUGH HOURS



I AWAKE to the sound of knocking, a rather timid but nevertheless insistent knocking. Climbing reluctantly from my comfortable bed I go to the door to find Jackson, the school cook, waiting to tell me that the boiler has broken down. I hurriedly dress and glancing at my watch notice that it is 3 a.m. By 4:30 a.m. the boiler is working again and I return home to catch a few hours' sleep before the day begins.

The day starts for me at 7:10 a.m. when with other members of the staff of the Howard Institute we meet with the students to ask God's blessing on the day. By 7:30 a.m., prayers over, the routine of another crowded day commences, for at this time my boy helper, Zephania, arrives to open up the workshop and prepare the tools for the first job of the day. At the same time the bricklayer and painter arrive for their day's schedule. Also the building contractor, Caiphas, comes requesting materials and seeking details of the work yet to be done on the latest building project—our new nurses' home. This means a visit to the site, so off we go to make sure that all is in order, and before I leave I give further instruction and advice.

Checking

It is now 8:30 a.m. and Zephania returns from checking the three water pumps. I am relieved to know that they are all working correctly, thus ensuring an adequate water supply, for a breakdown in any one pump means much inconvenience to those living on the station.

Checking on my day book I see that I am due to commence the installation of the overhead electricity mains to the new building. Materials are ready and I start work. Work proceeds quite well until a nurse arrives with a message telling me of a blocked drain at the hospital.

On my way to the hospital I pass Kennedy, struggling to start the motor mower. He looks after the grounds and so the mower is most essential in his constant battle against grass, which seems to grow overnight. As I walk by he looks at me with a silent plea and I explain that I shall come as soon as possible.

Drain Fixed

Two hours later I leave the hospital. The drain has taken only about thirty minutes but washers being needed on the taps and one of the sterilizers being out of action, coupled with the fact that the hot water supply to the children's ward has failed, have all made my stay even longer.

Returning to the electrical job I remember the mower, so seeking out Kennedy I find him looking very unhappy as he tries, in vain, to get it going. Closer inspection reveals trouble with the timing on the engine. This means a "strip down" and readjustment—obviously a workshop job. Asking him to bring the machine to the shop, I go on ahead.

At that moment I realize there is



CAPTAIN ROY SMITH, AN INDISPENSABLE MEMBER OF THE STAFF AT THE HOWARD INSTITUTE IN ZAMBIA, TELLS A BEHIND - THE - SCENES STORY OF THIS GREAT MISSION STATION

a town trip tomorrow necessitating many phone calls and arrangements to be made, for on such a trip I have to collect supplies of beans, sugar, flour, wood, gasoline, diesel, roofing and other things. This outing will mean a 6:30 a.m. start in order to complete fifteen or more calls. Feeling that it is more important, I put off the repairs to the mower to make my arrangements for the next day.

One hour later I find there is a message to say that a refrigerator has broken down in one of the staff houses and requesting that I go to repair it as soon as possible. Finish-

ing this job, I go home for a quick lunch.

After lunch I resolve to get the mower repaired, but in spite of my resolution I find that I am caught up with two or more other jobs, each seeming as important as the mower. I also realize that the lorry needs to be filled with diesel oil and water, and must be cleaned and checked in preparation for tomorrow's trip. It looks as if the mower and the electrical work will have to be postponed. There never seem to be enough hours in the day!

I remember that this week I am duty officer, which entails super-

vision of the students' evening meal at 6 p.m., checking the primary school dormitories at 8:30 p.m. and giving a final check at 9:30 p.m. to see that all is quiet and that the lights are now out in the senior dormitories. So the day has gone and already thoughts are on tomorrow's activities.

It has been a day typical of my life as the Maintenance Officer at Howard Institute, Rhodesia.

Before entering the Army's officer training college, I worked for fourteen years in the electrical engineering department of a large industrial undertaking, where I was responsible for the distribution, installation and maintenance of all the electrical equipment and plant. I did not think then that God would choose me to become an officer and that the work I was doing was fitting me in a remarkable way for the future.

After being married for three years, my wife and I were conscious that God was calling us for officer-ship. We both had well-paid jobs and had established a comfortable home, but the call was persistent and strong, so after disposing of our home and settling our affairs we entered training in 1958 to become members of the "Pioneers" Session.

Surprised

When the call to missionary service in Rhodesia came I must admit I was a little surprised for, although I knew of some kind of need for men with practical qualifications, the great cry always seemed to be for people with academic qualifications. Apprehensive as I was, I made my application, leaving the matter there and continuing to pray that God would open up the way for us. After a year's service as corps officers, we sailed for Rhodesia in June, 1960.

I am grateful to God for the way in which He has used the humble efforts of my wife and myself, for in addition to the privilege of sharing some of the practical and physical effort of missionary work, we have also enjoyed the opportunities of contacting young Africans through the medium of the corps cadet brigade, Bible classes and other Army activities.

My wife and I, with our small son, who is not the least of the blessings which came to us during our first term on the mission field, recently returned to Rhodesia with a great desire to serve God in the place to which He has called us.



JAPAN'S 70th ANNIVERSARY

Jubilant Salvationists Pack Tokyo Halls

JAPAN'S most northerly island of Hokkaido, by reason of its remoteness, is rarely visited by international Army visitors. Therefore when Commissioner Hubert Scotney (Territorial Commander, Southern Australia) flew north to lead 70th anniversary meetings the occasion was of more than passing interest.

A call on the deputy mayor, an address to over 400 agricultural students, the opening of a newly-erected day nursery and a public meeting were all parts of a packed 24-hour schedule.

Returning to Tokyo, the Commissioner was able to visit Army social institutions and also meet the aged Commissioner Uyemura before greeting the cadets.

A luncheon reception gave the Commissioner an opportunity of meeting all the officers of the terri-

tory and of inaugurating the Tokyo-centred series of congress celebrations. There were two officers' meetings, the day closing in acts of personal and corporate dedication.

For the main public meeting a company of guests and jubilant Salvationists packed the Nippon Seinenkan hall. Commissioner Scotney recalled the insignificant beginnings of the Army in Japan and elsewhere. Repeatedly the names of William Booth and Gunpei Yamamuro were joined on this anniversary occasion.

The singing of the Tokyo women's university choir gave a festive air to the celebrations, but to the Salvationists the presence of many seekers at an improvised mercy seat gave authenticity to this Army meeting of thanksgiving.

Additional seating was necessary
(Concluded on page 14)

Archaeology and the Bible

UNTIL a century ago, comparatively few materials existed, outside of the Bible itself, for testing the accuracy of the Biblical statements regarding the peoples, countries and civilizations mentioned in its pages. What information we had about ancient countries was derived from outside sources—as, for example, from the Greek historian, Herodotus. It confused, contradicted the Bible as well as confirmed it and, of course, was freely used by unbelievers to discredit the authority of the Bible.

By the singular providence of God, the state of things is very different now. Many years ago we were in the dark; now we are comparatively in a blaze of light . . . Egypt, Babylonia, Assyria, and other ancient lands, have yielded up their buried palaces, their monuments, their long-lost libraries; a voice has gone up rebuking the scorner, and bearing a testimony as emphatic as it was unlooked for, to the credibility of Holy Writ.

By expedition and excavation, followed by painstaking research, archaeologists have studied objects taken from sites once occupied by the peoples of Biblical times, and especially of Bible lands. Among the materials of archaeology are these: pottery, coins, jewellery, tools, weapons of war, architectural remains, military defences, inscriptions, sculptures, and murals.

ANCIENT RUINS

In digging up the past, the archaeologist goes through heaps of rubbish to arrive at ancient ruins. He sinks down shafts to probe through layers of history. He examines clay tablets with wedge-shaped lines, and deciphers hieroglyphics.

The discoveries of archaeology have seriously modified the views of former generations and caused a reaction in favour of a more constructive criticism. Indeed, the findings of archaeology have shaken many critical conclusions and have supported the claim of integrity in behalf of the historical books of the Bible. It is our conviction that the solid conclusions from archaeology confirm rather than contradict the Old Testament.

Excavating at Ur in 1929, archaeologists sank a deep shaft down through various layers of civilization to virgin soil. They came to a strata of eight feet of alluvial clay, "entirely free from fragments of any kind, below which pottery of a primitive type again appeared mixed with neolithic flint instruments."

This finding led Sir Leonard Woolley to the conclusion "that the deposit could be due only to a flood of quite exceptional dimensions, which had completely wiped out an earlier race and culture, and was, indeed, the Flood of the Bible story and of Sumerian history and legend. Whether the flood covered the inhabited world as known to Noah, or had a much wider range may, in the present state of our knowledge, be left an open question."

Many ancient traditions, in poems and epics, relate their idea of the creation of the world and the Fall of man. While these ancient traditions are filled with polytheistic extravagances, lack the simplicity and moral character of the Biblical story, and differ from the lofty monotheism of the Genesis account, yet they do point back to the message that is preserved in the Bible.

Abraham was called of God to commitment. This commitment required that he leave behind the culture and religion of Ur of the Chaldees. It also demanded faith in the promises of God and obedience to His commands. Abraham said "Yes!" to God, and began a pilgrimage that brought him to Palestine.

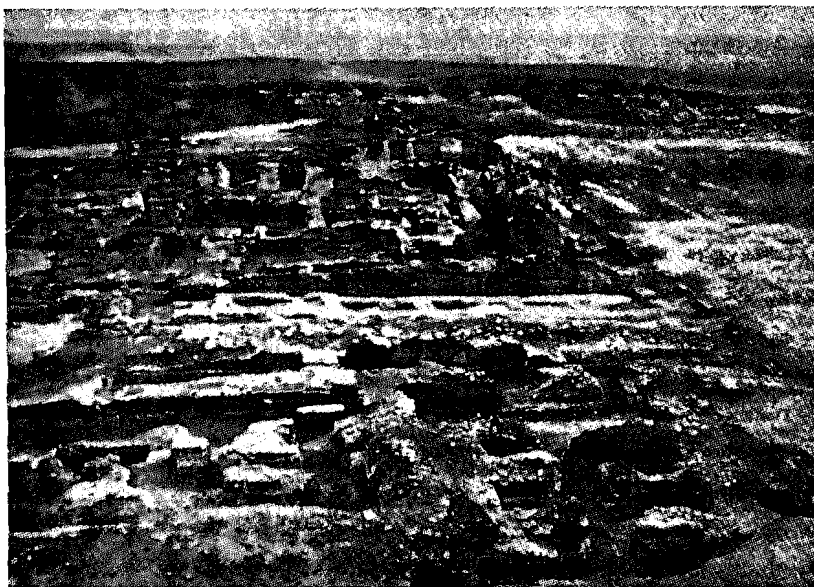
He settled in the marginal land around Beersheba and Hebron. Winter farming engaged his attention

because an alien race had invaded and subdued the land.

The Hyksos, desert princes of those days, dominated Egypt. They gave grants of pasture lands to immigrant shepherds, among whom might have been the relatives of Joseph and their descendants. When the Hyksos were dethroned, the Hebrews also lost their privileges. Thus began the era of oppression that was climaxed by the Exodus.

When the Egyptians regained power, they started a systematic campaign of enslavement against the Israelites. From walls of those times archaeologists have unearthed pictures that reveal the oppressive conditions experienced by the Hebrews.

One picture, for instance, shows a slave-gang engaged in the building of a temple at Karnak. It bears this inscription: "The taskmaster saith to



HOW THE CITY OF UR looked after Sir Leonard Woolley and his archaeological group had done some digging. Wonderful discoveries came from this unpromising-looking site.

at Beersheba, and summer grazing at Mamre near Hebron.

Archaeologists have uncovered traces of migrations in that restless age of Abraham, traces of population movement from Asia Minor southward into Palestine. The Hittites (whose existence as a people was once treated with scepticism) were among these colonizers. They were a powerful race that plundered Babylon and dared to war with the monarchs of Egypt.

We may safely conclude that "the general effect of the discoveries has been to confirm the substantial accuracy of the picture of life in Canaan in the second millennium B.C. as described in the patriarchal narratives of Genesis."

In connection with the story of Joseph, we learn from archaeology that he came to prominence in Egypt, though he was a Hebrew,

his labourers, "The rod is in my hand; be not idle!" An ancient papyrus records a contractor's complaint that he faced a shortage of men and materials for the completion of a construction job.

"And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?" (Exod. 5:13, 14.)

Archaeological research has brought to light the fact that "drivers" and "scribes" were involved in this operation. The latter were to control the assignments and register the accomplishments of the workers, while the former were authorized to pressure and flog

them. This confirms the description given in the Exodus account.

After a memorable series of encounters between Moses and Pharaoh, and the terrifying plagues that punished the Egyptians and discredited their gods, the Israelites were delivered from bondage. They passed through the Red Sea. They went from one desert camp to another until they came to the land of Canaan.

A noted archaeologist, commenting on the books of Joshua and Judges, says that after years of study he is convinced of their accuracy concerning the story of the conquest. He is persuaded that the Biblical narrative is founded upon fact, and is both detailed and reliable in the information it provides.

Diggings at places like Beth Kiriath-sepher, Eglon, Lachish, Hazor and Jericho attest to the conquest under Joshua's leadership. The charred remains of Jericho attest that it was burned at the time of capture.

EXCAVATIONS

Its defences can now be traced with more certainty than might have been the case a century ago. There were two walls around the city. The outer wall was six feet thick; the inner wall twelve feet. These two walls were five yards apart, and the space between them was bridged with timber. At that time houses were built on the timbers.

Excavations disclose that on the west side of Jericho, the outer wall had fallen down the slope outside, enabling the invaders to climb over its ruins and into the city itself. Cuneiform letters on clay tablets that record an appeal to the ruler of Egypt for help against the invading Israelite army have also been unearthed.

Remains of Canaanite culture have been dug up. Along with pottery and weapons, there are examples of idolatry and immoral practices. Baal and Astarte were worshipped, religious prostitution practised, and child sacrifice maintained.

A THREAT

No wonder the Lord commanded His people to root out the abominations of the Canaanites! The failure to do this completely was to leave alive a source of impurity and threat to security in the land.

Bridging the era of the conquest and the establishment of the kingdom is the epoch of the Judges. That time was marked by seasons of peace and moments of anarchy and agitation. These seem to have coincided with the state of affairs in Egypt.

We now know that Egypt was a stabilizing factor in the whole region during the days of the Judges, the United States is in our modern world. When there were powerful Pharaohs in Egypt, Palestine enjoyed seasons of peace. When there was disturbance or weakness in Egypt, it was reflected in the upheavals and confusion of Palestine.

Eventually, a people known as the Philistines invaded a coastal section of Palestine. They came across

(Continued on page 13)

Many years ago we were in the dark;

now we are comparatively in a blaze of light .

A Day with the Word of God

Commissioner and Mrs. E. Wickberg Participate in Toronto Gatherings

BRAVELY facing a temperature exactly at zero, Salvationists from all parts of Ontario grappled even more bravely still with central Toronto's acute parking problem on Wednesday night and then surged into Cooke's Church to become part of the large congregation which shared the last of the trio of meetings which constituted a memorable "Day with the Word of God" led by the Chief of the Staff, Commissioner Erik Wickberg, who was assisted by Mrs. Wickberg and the Territorial Commander and Mrs. Commissioner Grinsted.

Better known to comrades in Western Canada from his Vancouver Congress visit three years ago, the Chief of the Staff again found in this final meeting eager anticipation in the crowd, which included many folk deprived by duty from attending the earlier gatherings.

They found this giant Norseman, who spoke clear, resonant English with hardly a trace of his native Swedish accent, much to their liking. He communicated warmth and bigness of thought and outlook, and they responded with the kind of warmth that Commissioner Grinsted, in his welcoming message, had assured the Chief was a characteristic of this great expression of Salvationism in Canada.

GREATEST NEED

When the Chief of the Staff said the greatest need of The Salvation Army today is for a spiritual awakening, the numerous murmurs of assent were indicative of the corporate yearning for a fuller manifestation of God's presence, and there was obvious agreement that a deeper understanding of the Word of God and its expression in daily living was a basic requirement of discipleship.

The impulse of such service would be love for God seen in service for others. "Service without love is like bread without salt, but when God's love floods the life, service becomes acceptable," said the Chief.

Enrichment was brought to the meeting by contributions from the St. Catharines' Songster Brigade ("At the Cross" and "Jesus Himself drew near"), and the Mount Dennis Band ("This is the day"), while Bandsman T. Bearn (St. Catharines) appealingly played "Vox Dilecti" as a violin solo, accompanied at the piano by Brother S. De'Ath.

Using a captivating domestic illustration, Mrs. Commissioner Wickberg clearly stressed the value of the Bible as a source of guidance and help in all the changing circumstances of life. Lieut.-Colonel A. Simester, in a vigorously-delivered Bible message, showed the place of the Scriptures in national, religious and personal life.

During the gathering, prayer was offered by Mrs. Commissioner Grinsted and Lieut.-Colonel E. Fitch. Lieut.-Colonel L. Pindred, Lieut.-Colonel W. Ross and Brigadier W. Hawkes assisted with the leadership.

MORNING

Officers and comrades from all five Ontario divisions gathered in the Bramwell Booth Temple for the morning session, and warmly greeted the Chief of the Staff and the platform party upon their arrival.

Following the opening song, Commissioner Grinsted called upon the Chief Secretary, Colonel Leslie Russell, to lead the responsive Scripture reading. In his prayer, Colonel A. Dixon, Staff Secretary, expressed the longing of many present when he stated, "We do desire above all else to be found today around the Divine Library, to cherish its teaching, and to know it as Thy children."

The Territorial Commander presented the Chief of the Staff and Mrs. Wickberg to the receptive audience, who gave them an enthusiastic welcome to Canada.

In his reply, Commissioner Wickberg reminded his hearers that "Something big must come out of the Centenary year, to show the world that we are still an Army

AFTERNOON

Bramwell Booth Temple was packed for the afternoon meeting. After the opening congregational song, led by Colonel Russell, and prayer by Lieut.-Colonel Mabel Crolly, Commissioner Grinsted made special reference to the Centenary Cavalcade which recently toured Canada from coast to coast. He displayed the colourful scroll which had been signed by government and civic leaders and then presented a copy to Commissioner Wickberg. The original scroll is to be hung in the lobby at Territorial Headquarters.

Another highlight of the afternoon was the presentation by the Chief of the Staff of the book, "A Hundred Years' War," to five boys from the House of Concord who courageously rescued livestock from the barn which burned down last year. Commissioner Grinsted added his commendation and called on Major A. McCorquodale, Superintendent, to give a brief account of the rescue. As the boys received their books,

featured an impressive and excellently produced dramatic presentation which dealt with the relevancy of the Bible to present-day living. At the conclusion the Territorial Commander warmly commended the cast for their hard work and long hours in preparing what had been a stimulating and thought-provoking contribution. Taking part were Captain D. Reynolds, Bandsman F. Reynolds, Captain W. Kerr, Mrs. Captain E. Brown, Captain Barbara Williams and Songster Paula Pindred.

Providing a musical prelude and accompanying the singing during the gatherings was the cadets' band led by Captain E. McInnes. Mrs. Commissioner Grinsted offered the closing prayer.

RETIRED OFFICERS

Fully appreciative of the privilege of having the Chief of the Staff and Mrs. Commissioner Wickberg to themselves for an afternoon gathering, a goodly number of retired officers met in the auditorium attached to Meighen Lodge on one of the coldest days of the year.

Cold bodies were warmed by a hot beverage supplied on entering the building, then, when the meeting got under way, hearts were warmed and spirits gladdened as Mrs. Wickberg gave a helpful devotional talk from the Scriptures.

The Chief of the Staff followed with an "off-the-cuff" description of conditions as they affect The Salvation Army in those countries which are in the news today. Right at home with his audience he captivated their attention with up-to-the-minute stories of happenings from his wide knowledge of the organization around the world.

The Territorial Commander led the proceedings, and Mrs. Commissioner Grinsted, Colonel Russell, Commissioner W. Dray (R), Mrs. Lieut.-Commissioner T. Laurie (R), and the President of the R.O.L., Lieut.-Colonel E. Green (R), also took part.

PRESS CONFERENCE

During his visit to Toronto, Commissioner Wickberg held a conference with representatives of radio and the press. In reply to questions regarding the work of the Army in such trouble spots as Rhodesia, Indonesia and Pakistan, the Chief of the Staff said that the work is proceeding normally, and he expressed deep appreciation to Canadian Salvationists for their generous help in money and manpower. He also referred to the new opening in Formosa, which has been financed by Canada. The great need in all missionary lands is for highly qualified personnel, he stated.

TO NEW YORK

Following their stay in Toronto, Commissioner and Mrs. Wickberg, accompanied by Commissioner Grinsted, left by plane for New York to take part in the farewell and retirement gathering for Commissioner Holland French, U.S. National Commander, and Mrs. French.



Commissioner and Mrs. E. Wickberg (seated centre) meet informally with territorial leaders and executive officers at Territorial Headquarters in Toronto. (Photos of the special gatherings will appear in next week's "War Cry".)

that wants to tackle the problems of today. But where shall we find the strength and inspiration for our everyday work?—in the Word of God!

Echoing the desire of many, he concluded by saying, "May this day prove to be an inspiring day when we meet with God."

Colonel W. Effer, Territorial Evangelist, then read from the Scriptures and presented a brief inspirational message, following which Brigadier H. Honeychurch sang "Reveal Thy Word".

In his main address, the Chief of the Staff referred to the fifth chapter of Romans and drew several apt illustrations from the pages of history of people who had discovered a right relationship with God. He expressed the desire that we today "may have a full and God-glorifying confidence in the gospel of Christ."

Prior to the closing song, the Field Secretary, Lieut.-Colonel Pindred, led a brief period of prayer, urging all present to dedicate themselves afresh to the cause of Christ. Mrs. Colonel Russell concluded the gathering in prayer.

the congregation showed its approval with hearty applause.

The Territorial Commander stated that plans have been made for new institutions similar to the House of Concord to be operated at Winnipeg and Vancouver.

The preliminary speakers for the afternoon were Lieut.-Colonel S. Gennery, who delivered a Bible-based talk on the wise use of time, and Cadet Mabel Rawlins, who testified to the lasting impact of the Scriptures upon her life.

Contributing a vocal solo was Major Emily Paynter, who sang "Search Me" and accompanied herself on the guitar. The piano accompaniment was supplied by Lieut.-Colonel J. A. Calvert.

In the principal message of the meeting, Commissioner Wickberg examined the meaning of the word "hope" as used in the Old and New Testaments, and lucidly outlined its full significance for the believer today.

"The Christian's hope is centred on God," he declared. "May we always put our entire faith and confidence in Him."

The final phase of the meeting

MUSIC PAGE

WINNIPEG MUSICIANS RECEIVE DEGREES

Bandmaster Fred Merrett, a school-teacher by profession and director of music at a Winnipeg high school, has added to his B.A. and B.Ed. degrees a further one in the field of education. For his thesis on "The development of an instrumental programme in the Manitoba schools" he received his Master of Education degree at the recent Convocation of the University of Manitoba.

The Bandmaster has been associated with the international music camp, as a member of the board of directors, for most of the ten years this summer school of fine arts has been in operation, and on two occasions has been the associate conductor of seventy-piece concert bands from the camp which toured England and Europe for several weeks in the summers of 1962 and 1964. The Bandmaster is completing his twentieth year of leadership with Winnipeg Citadel Band.

MEDICAL STUDENT

Having received her Bachelor of Science degree from the University of Manitoba in May, 1965, **Songster Estelle Davies** has commenced studies leading to the degree of Doctor of Medicine. She has been songster pianist since transferring to Winnipeg Citadel three years ago, is a graduate corps cadet and also a General's guide.

PIANO TEACHER

Songster Organist Lorelei Black has completed the A.R.C.T. practical examinations (Associate of the Royal Conservatory of Music of Toronto) and expects to have passed the remaining two theoretical requirements—counterpoint and form—by June, 1966. Lorelei is a piano teacher by profession.

PROBATION OFFICER

Bandsman Donald Gibson received his Bachelor of Arts degree in 1963, his Bachelor of Social Work degree in 1965 and is presently working toward a Master of Social Work degree. He is employed as a probation officer at the Winnipeg Juvenile Court, where he is responsible for children in training schools and on parole.

SOCIOLOGIST

Until recently euphonium soloist with Winnipeg Citadel Band, **Bandsman David Moulton** graduated from the University of Manitoba with a Bachelor of Science degree. He has since moved east to be nearer his parents, Lieut.-Colonel and Mrs. Arthur Moulton (the Colonel is Divisional Commander for the Northern Ontario Division).

David has linked up with Hamilton Temple Band and is employed at the Army's unique "House of Concord", a rehabilitation centre for young men who receive suspended sentences in the law courts and who require assistance in overcoming environmental and sociological handicaps.

THE SONGS OF TWO ARMIES

THE Salvation Army was born in the year that saw the end of the American Civil War.

This fact was brought home to me a few years ago during a radio programme, "Songs of the Blue and Grey", the history of the American civil war told in music. Of the twenty-four songs in this feature ten of them have Salvation Army versions which are still in regular use today. Some of these, such as "Ring the Bell, Watchman!", "Tramp, tramp, tramp, the boys are marching" and "Marching through Georgia", are easily recognized as "Come join our Army", "We'll all shout Hallelujah" and "Shout Aloud Salvation", but who would recognize "Shouting the Battle Cry of Freedom" as "We'll gird on the Armour".

And then there is "The Vacant Chair". As a young band member this title often puzzled me, and here it was—"There will be no bright eye glistening and no loved one standing there", a rather sad song referring to the men who died in the struggle; a ballad greatly in contrast to the marching songs; a forgotten song in its original form—but an ageless song when wedded to the verses written by General Albert Orsborn (R), "In the secret of Thy Presence".

There was also a delightful song, "Eating goober peas". So far as I know there is no Salvation Army version of this, but I cannot really imagine that there wasn't one. Perhaps it was lost among the less sophisticated songs of the early days. From these examples you may see how much we are indebted to the American Civil War for some of our first songs and to William Booth's willingness to use them.

*Grand Musical Festival
by ten members of*

THE TOTTENHAM CITADEL BAND

*that toured Canada in 1964,
now resident in this country*

SUPPORTED BY

LONDON CITADEL SONGSTERS

*Come and revive memories and
friendships at the London Citadel
Corps on*

FEBRUARY 5TH, 1966, AT 8 P.M.

POSITION OPEN

A Salvationist, preferably a single man, is needed for the position of shipper at The Salvation Army Trade Department. Previous experience not necessary. Apply to Lieut.-Colonel A. Calvert, 259 Victoria St., Toronto 2, Ontario.

WANTED: English Concertina Tutor Book. Contact: Mr. J. Delworth, 1259 Mississauga Rd., Port Credit, Ont.

FIFTY YEARS OF SONG WRITING

A Tribute to Sidney E. Cox

WELL-KNOWN is the song-writer, the Rev. Sidney E. Cox, whose boyhood was spent in England, his manhood in North America, and who is now living in retirement in Detroit, U.S.A.

All his adult life has been spent in evangelistic service in Canada or the U.S.A., during which time he has written both words and music of more than 100 gospel songs, many of which have become popular in circles far beyond his own immediate sphere, and some world wide.

His first published song, entitled "You can tell out the sweet story", appeared in *The Musical Salvationist* for June, 1915, which makes the Centenary Year the golden jubilee of S. E. Cox as a songwriter.

From 1915 to 1965, sixty-seven of his songs have appeared in *The Musical Salvationist* (two of them within three months!) and more await publication. One other appeared in *The War Cry* and fifty or so more have been published in the U.S.A., in addition to a large number of choruses only which have found their way into campaign song books of many movements.

The contribution that Sidney Cox has made has been one of lasting impact because of the nature of the gift which he possesses—that of producing gospel songs of enduring quality, most of which can be described as (to use a phrase of his own) "simple, singable and scriptural"—a rare combination.

It might be said of him, in this age, what Dr. Rattenbury has said

about Wesley's hymns in relation that age: "His work was to compose hymns that could be sung, a would be sung, by the common people"; in other words, popular songs.

The popularity is borne out by the number which have been re-issued in the bound volumes, such as *Revival Songs* and *Gems for Songsters* for more than ten per cent of the former editions are from the pen of S. E. Cox.

In the aggregate of *Gems* Nos. 4 and 5, he figures more than another single contributor. Though only four of his songs appear in *The Song Book of The Salvation Army*, the chorus section includes two choruses from his published songs; a third of his output at the time the song book was compiled.

It has been suggested that music does not reach the profound or sophistication beloved by "moderns", but—apart from the value this has been in its appeal to the ordinary listener—the music is not without interest.

His melodies, at least, have obvious attraction for Army musicians, as one or another can be heard, in whole or in part, in grades of Band Journals, both Britain and in the U.S.A. So widespread indeed is this penetration in Army musical literature that bar a weekend passes (other than the for special purposes) without so the echo of S.E. Cox from band, songster brigade or congregation.

—The Music

YOU CAN TELL OUT THE SWEET STORY

SIDNEY E. COX

Allegretto $\text{♩} = 42 (\text{♩} = 126)$

cresc.

I Tell out the won-der-ful sto - ry, Tell it where'er you go: Tell of the King and

glo - ry, Tell how He loved us so. This is the sto - ry most pre - cious

cresc.

Je - sus has died to re - deem us; You can tell out the sweet sto - ry,

CHORUS Più mosso $\text{♩} = 54$

You, yes, you, You can tell out the sweet sto - ry, You, yes,

mf cresc.

You, Some-bo - dy's life will be bright - er, Some-bo - dy's care will

light - er; You can tell out the sweet sto - ry, You, yes, you.

This is the composer's first song, published in 1915. His latest appeared in 'The Musical Salvationist', October, 1965

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

COLLINS, John. Born February 1, 1887, in Ireland. Was a farmer. Came to Canada in 1912. Last known address—Marlatus Bridge, Ontario. This was in 1916 or 1917. A nephew inquires. 19-004

FAST, Katherine (Kathy). This is her single name, but she may have married. Her brother, Hans, living in Canada, anxiously seeks her. Born June 28, 1890, in Russia of German origin. Teacher in earlier days. Last heard from in 1930 from Blaine, Sask. Supposedly came East to Toronto. Her father's name was Jacob Fast, and her mother's maiden name was Dorksen. Can anyone recall knowing her? 18-248

HALL, Archibald. Born in May, 1897, in Glasgow, Scotland. Came to Canada in March, 1927. Last heard from in 1956. Lived at several Vancouver addresses. His sister, Margaret, most anxious for news of him. 19-091

JOHANSEN, Andreas. Is approximately eighty-four years of age. Born in Norway. Parents, Anton and Pauline Johansen. Lived in Grand Forks, B.C. Worked at a foundry or a ship-building firm. This search is for him or his survivors. Relates to an estate in their interest. 19-470

McALLISTER, John Joseph. Born January 2, 1931, in Northern Ireland. Said to have worked in Dawson Creek, B.C. Last letter postmarked "Nanaimo", B.C. Last known address was Hope, B.C. (General Delivery). Mother now becoming quite anxious. 19-090

MOE, Jens, Georg. Born February 21, 1908, in Thune, Norway. When last heard from, in 1950, he lived in Yellow Knife, N.W.T. Was later known to have a Vancouver address. His sister inquires. Can anyone help us? 17-156

LEHTINEN, Toivo Valtter. His address is requested by his son. Contact necessary in connection with the settlement of an estate. Born January 6, 1894, at Kuorovesi. Came to Canada in 1929. Married; painter. Last known address 29 Bay Street, Port Arthur, Ont. This was in 1933-1935. If whereabouts known, please contact us. 19-487

MOFFAT, William. Being sought because he has an interest in his late father's estate. He lived in Ottawa when last we corresponded with him (May, 1964). Now unable to trace. Formerly lived in Montreal, Que. 19-313

MOOR, Watson Mews. Came to Canada from England in 1902 and was last heard from in 1909 from Montreal. If he still is living, he would be ninety-five years of age. Perhaps there is someone who can recall him. His daughter has been an infirmity patient for nineteen years and she anxiously inquires. 19-192

PERSSON, Knut Olaf Herman (known as Herman). Born December 24, 1899, in Sweden. Parents, Ida Augusta and Per August Olsson. Left Sweden in 1924. In 1942, when he was last heard from, he was living in Schreiber, Ont. His sister inquires. 19-218

POWELL, James Frederick. Born December 12, 1922, in Battersea, S.W. 11, London, England. Married in 1953. Was last heard from in August 1964. Worked in a printing ink factory in Ontario. Last known address was in London, Ontario. Said to be connected with a "Club for immigrants in Canada". Was to have returned to England in 1965 but the family have lost touch. 19-160

STEFFENSEN, Carl Jorgen Robert. When he wrote his sister in January, 1963, he was living in Calgary, Alberta. By trade a butcher. Has also worked as carpenter and in a forest. Born in Copenhagen November 9, 1921 (or 1922). Came to Canada in 1951. Anxious sister inquires. 19-475

SVENSSON, Otto. Born in Norway March 21, 1894. Father is Otto Svensson and mother is Ingeborg Svensson. When last heard from in 1929, he lived in Toronto, Ont. His wife inquires. 19-469



PHOTO of "War Cry" Sergeant William Golem which appeared in the "Kitchener-Waterloo Record" during the yule season. For the past twenty-two years Brother Golem has been a "super" salesman of "The War Cry" and distributes about 13,000 copies each year. He will soon be eighty years of age. In picture above he is seen on duty at the Christmas kettle.

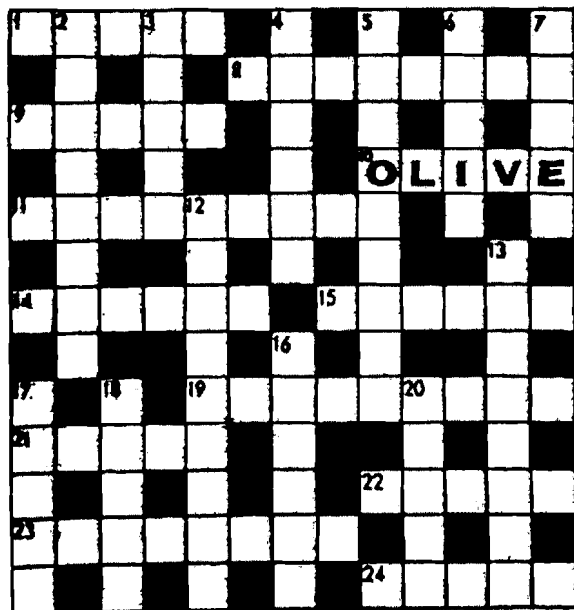
(RIGHT) Sergeant-Major John McCullough (left) of Hamilton Argyle Corps is presented with his retirement certificates plus a fifty-year-service pin by Major Leslie Tilcombe. Captain Baden Marshall, corps officer, looks on. (Report appeared last week.)

(RIGHT) Mr. R. C. Welden, president of the Master Sheet Metal and Roofing Contractors' Association in Vancouver, who presented check for Army's yuletide work in the community for the fifth consecutive year. With him are Captain and Mrs. M. W. Bond.



Sixteen senior soldiers were added to the rolls recently at Hamilton Argyle during a special meeting conducted by Captain Marshall. In addition, Bandsman Leslie Rinlan has been commissioned as the new Sergeant-Major.

REFERENCES ACROSS: 1. Luke 3. 8. I Cor. 11. 9. Exod. 22. 10. Jas. 3. 11. Luke 3. 15. Acts 2. 19. Luke 17. 21. Rom. 8. 22. I Chron. 7. 24. Luke 5. DOWN: 2. Gal. 4. 3. Heb. 11. 4. II Kings 4. 5. Mark 3. 6. Ezek. 43. 7. Matt. 5. 12. Ps. 89. 13. Mark 9. 16. Acts 10. 17. Prov. 10. 18. Zeph. 2. 20. Mark 7.



SOLUTION TO LAST WEEK'S PUZZLE—ACROSS: 1. PREVAIL. 5. MAN. 7. EPHAI. 8. NEGLECT. 10. THEATRE. 11. LEAVE. 12. ENOUGH. 15. PSALMS. 18. ELECT. 19. NOURISH. 21. UNCLEAN. 23. ALTAR. 24. LAY. 25. EXECUTE. DOWN: 1. PEN. 2. AGENT. 3. LETTER. 4. SHIELDS. 5. MICHAEL. 6. NEPHEWS. 9. ETHAN. 12. ETERNAL. 13. OVERLAY. 14. GITTITE. 16. MYSIA. 17. INJURE. 20. UNCLE. 22. NOE.

Scriptural Crossword Puzzle

Where a dash is printed, the missing word is the required solution. Biblical references are given in a separate section, to be used if needed. Solution will appear next week.

ACROSS

- " — not to say within yourselves, We have Abraham to our Father"
- Hair is given to a woman for this
- The Israelites were told not to this to offer the first-fruits
- A fig tree cannot bear such berries
- "The Holy Ghost — in a bodily shape like a dove upon Him"
- Goes with fits!
- Devout men, out of every one, were dwelling in Jerusalem
- On the day Lot went out of Sodom it rained fire and this
- Shall this separate us from the love of Christ?
- A son of Becher
- Concerning no. 16 down
- The friends of the man sick of the palsy sought these to bring him to Jesus

DOWN

- As children we are under bondage to these of the world
- By faith, he blessed Jacob
- Elisha's servant gathered a lapful of wild ones
- The Pharisees conferred with this sect how they might destroy Jesus
- The law of the Temple was that the whole one upon the mountain top was holy
- " — with thine adversary quickly"
- "Thy faithfulness shall Thou — in the very heavens"
- Jesus took Peter, James and John up to a high one
- Cornelius sow an angel in one
- It is this to a fool to do mischief
- "They shall — out Ashdod at the noon day"
- The dogs under this eat of the children's crumbs

SONG WRITER "KALEB" PROMOTED TO GLORY

Sr.-Major Kaleb Johnson (R), composer of hundreds of songs in Swedish and English, was promoted to Glory from Duluth, Minn., recently.

Born in Sweden in 1888, he came to the United States at the age of fifteen. His song-writer career began at the same age and continued almost until his death.

FOR SALE

Man's uniform, size 36. Call 698-4945 (Toronto), preferably on Saturday morning.

THE CURE FOR HATE

SHE WAS crippled with arthritis and made her way into my office with difficulty. Once seated in an easy chair, she began to tell of her troubles. Everything had gone wrong, always. No one wanted her around. She was only in the way, and the younger generation had no time for an old lady, especially one who was sick.

To forestall a lengthy recital of personal grievances, I tried to bring the matter down to physical symptoms. "What is your trouble?" I asked, and then settled back to listen to what I knew would be a long recital. I was not wrong. Apparently, there was so much the matter with her internal mechanism that one might wonder how she managed to get around at all. Indigestion was one of the many ailments, a particularly annoying form which made life miserable for her. She could eat only certain distasteful foods, and even these sometimes caused her distress.

FAMILY SYMPTOMS

So far, the symptoms were very familiar, and I had an idea that the diagnosis would be simple. I am not a physician and make no attempt to suggest probable causes of physical trouble—so far as the body is concerned. But long practice in listening to such stories has made me ready to suspect that many physical ailments may have a close connection with mental and spiritual states. I listened for perhaps a half hour to the elderly woman and then asked, "Are you happy?"

She looked at me in surprise. "Of course not," she snapped.

"Why?"

"Well, how could I be happy, with all my troubles?"

That, of course, was a good question, but I was not ready to answer it. Instead, I asked another. "Who is it that you don't like?"

DIDN'T LIKE ANYONE

Then she really began to tell her story. It seemed that she really didn't like anyone. As I guided the story back to childhood, I got a picture of a frustrated little girl, a member of a very large family, seemingly neglected by her mother in favour of another sister. In subsequent interviews my elderly visitor told of many examples of mistreatment by her mother and sister. As the story unfolded, I could see the pattern of self-pity, aggressiveness and antagonism becoming more and more distinct. Never in all our hours of discussion did she recall a pleasant memory, except once or twice when she remembered how she had got the best of an enemy. As she told of these instances of triumph, her eyes gleamed and she breathed rapidly. "I showed them!" she almost shouted.



I'd like to report that the patient (as we might call her) was cured of her trouble and brought into a pleasant state of mind. But she wasn't.

The trouble had gone too deep for my help. Only God could change her heart and heal her body, and she would not let Him. What she wanted was sympathy and agreement, and I am afraid I had very little to offer, for what she wanted was not what she needed, and I refused to encourage her in her attempts to blame all her troubles on someone else.

This case is not unusual, for there are thousands of people who suffer from the same malady, a malady which affects both body and spirit. The cure is not easy, as I have said, but it is simple, so simple that the sufferers will seldom believe that it will work. It is only this: Replace hatred with love.

But, you say, I cannot love those

who have mistreated me. True, you cannot in your own strength, but you can with God's help. Read the Thirteenth Chapter of First Corinthians as if it were written especially for you. Accept it as a prescription given by the Great Physician.

First, be patient. Dr. E. Stanley Jones, in his little book, *The Way to Power and Poise*, gives us the dictionary definition of patience as follows: "The suffering of afflictions, pain, toil, calamity, provocation or other evil with a calm, unruffled temper; endurance without murmuring or fretfulness." But how is this to be achieved? The only way to achievement of patience is the way of Christ, the acceptance of His power and the constant appropriation of His promise of help. Affirm to yourself that God is on your side.

Second, be kind. The sort of patience which submits with an air of martyrdom and false sweetness is not really kind. Nothing is more irritating than such a spirit. Be actively kind, outwardly serene. Don't notice fancied slights or give them the encouragement of even inward sighs.

Third, don't be boastful. "Love is not jealous nor boastful." The two go together, for boasting is often our way of reacting to a sense of our own little worth. We cannot believe that others do not see "through" us, and we attempt to make ourselves seem important by belittling the success of others. You know people like that, who can never hear of an accomplishment without trying to top it by their own experience.

Fourth, don't try to have your own way. Let the other fellow win

the argument and take the prize. He may be wrong or he may be worthy, but do not try to take away his sense of achievement.

Fifth, conquer the feeling of irritation, be casting all your cares upon Him who careth for you. The little things that plague us can be in God's keeping as well as the things, and an outburst of irritation can be the spark that sets off in your nervous system the reaction which will cause bodily disease, and at the same time impair your spiritual efficiency. "Love is not irritable or resentful," said Paul.

Sixth, seek things to commend others. This is not mere "politeness" but an aid to soul health and bodily well-being. "Love does not rejoice at wrong, but rejoices in the right." I once knew a minister who was filled with this attitude that spent a great deal of time writing to people letters of commendation for even the slightest accomplishment. His own life was sweetened by this habit of praise.

Seventh, remember that love always lasts. Hate dies with the hater who hated. Love multiplies every passing year. "Make love your aim" then, and ask God to give you the spirit of constant, outpouring affection.

KEEP AT IT!

> A firm recently posted in various parts of its building the slogan, "Keeping it at it brings success." It is a bad motto, providing the thing at which one works is worthwhile. Some goals are not worth trying to reach; the success in reaching them is questionable. But the of earnest, undefeatable persistence is worth while—and often unusual—in this world of constant temptation to discouragement.

The Apostle Paul knew what it meant to "keep everlastingly at it." For years his warfare against sin was relentless. He was not stopped by stripes, by prison, by rebuffs; steadily he kept on until he could truthfully state, "I have fought a good fight."

So it was no small theorizing, but the word of a practical man when he said to Timothy, "Preach the Word, be instant in season, out of season." Paul did not fight for the Kingdom of God merely as a avocation, but in answer to the great purpose of his life. He was "instant in season."

To be "instant" means to redeem the time. The perfect example of this was Christ. Our Lord made opportunities for service—at meal time, at leisure, walking by the seaside, when men thought it unlawful, when He went out and when He came in, when He met a funeral procession, when His host was surprised, to large crowds, to one person, when His privacy was encroached upon, when interrupted, weary, when hungry.

If we would follow our Lord we would be ready to do as He did when He said, "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work."

Do you complain you have no opportunity to do good? Every moment is a chance to "be instant!"

Prayer for Common Days

THIS IS one of life's common days, dear Lord.
The same dull tasks await us, the same care
Lies heavily upon us with a weight
That often seems too great for hearts to bear.
And yet we know the day's tasks may become
Bright things of beauty, fraught with dignity,
And heavy cares may suddenly grow light
When shared by Thee.

Nothing is common. Help us keep in mind
The marvel of Thy glorious gift of days.
Illuminate our minds that we may be
Conscious of Thy presence, Lord. We praise
Thee hourly, daily, though our lot may seem
Circumscribed and limited and dull.
We put our trust in Thee, and all of life
Is beautiful.

—Grace Noll Crowell

Archaeology and The Bible

(Continued from page 8)

sea from the island of Crete, and brought with them a warlike disposition implemented with weapons of iron. Their swords, plough points, and moulds for chariot wheels have been discovered by archaeologists.

God raised up David to defeat the Philistines and establish the kingdom. By occupying the land from the Euphrates to the Nile, he led Israel to power and prosperity. This was made possible only in the providence of God. Assyria and Egypt were both at low ebb at this time, facilitating the rise of David's kingdom in their midst.

Solomon, his son, expanded the commerce of the country. Inscriptions telling of the incense trade have been found, lending new historic significance to the story of the Queen of Sheba.

At Ezion-geber, Solomon maintained the largest smelting furnaces of antiquity yet discovered. He took advantage of the winds there for a forced draft in the smelting process, and used the seaport to ship the metal to less-developed nations.

HUGE GRANARIES

Solomon had huge granaries built to store taxes (paid in grain) at Lachish and Bethshemesh. At Megiddo, remains of his large stables, big enough to house more than 500 horses, have been found by an expedition from the University of Chicago.

Yet, when the outward splendour of Solomon dazzled the eyes of his contemporaries, his policies began to indicate an inner decline. He catered to the whims of idolatrous women, and imposed exorbitant taxation to pay for luxuries. Thus the way was paved for the disintegration of the kingdom and the departure of the Glory.

The same divine Providence that raised up David and Solomon also permitted the rise of the fierce Assyrians and the powerful Babylonians to serve as instruments of chastisement upon wayward Israel and backslidden Judah.

LEFT FOOTPRINTS

Archaeological evidence of the Assyrian troubles includes pieces of armour and weapons strewn about the gates of the Palestinian cities, as well as mass graves for those who fell in battle.

The Babylonians have also left their "footprints on the sands of time." Some of the anxious defenders of Lachish wrote military dispatches telling of the enemy advance and wondering just how long they could hold out against the armies of Nebuchadnezzar. This confirms the Biblical account concerning the resistance of Lachish and Azekah in the face of mounting pressure (Jer. 34:7). As the war went on, they capitulated. Soon after, Jerusalem was also captured.

Incidentally, some clay tablets found near the Ishtar gate in Babylon "record the rations given by the king of Babylon to the captive King Jehoiachin, confirming the Biblical record that Jehoiachin, the next to the last king of Judah, was taken captive by the Babylonians and later given a daily allowance by the Babylonian king." (See II Kings 25:27,30.)

In due time, the Lord brought



*This is the theme of the Canadian
Territory's intensive TEN WEEK
SPIRITUAL OFFENSIVE*
The period is February 6th to April 10th

There Is Something YOU Can Do!

back some of the Jews from their exile in Babylon. Led by men like Ezra and Nehemiah, they went about the heart-breaking task of rebuilding the walls and the Temple of Jerusalem.

Though critics have considered the Bible's story of Nebuchadnezzar's devastation of Jerusalem exaggerated, and the restoration under Ezra apocryphal, archaeological evidence supports the Biblical narrative.

For example, a clay cylinder from the days of Cyrus (539 B.C.) indicates that the exiles were permitted to return from Babylon to their homeland. This agrees with the edict preserved in Ezra 1:1-4. We are dealing with fact, not fiction, in the Scriptures.

What shall we conclude from all this? For one thing, we must affirm that the Bible deals with actual events, real people, and a personal God. Archaeology confirms, rather than contradicts, the historical accuracy of the Bible.

CONDITIONS OF LIFE

"We can see reflected in the Bible story the conditions of life and travel in the second millennium B.C., the might of Egypt in the eighteenth and nineteenth dynasties, the influence on Israel of the Hittites, Syrians and other surrounding tribes and nations, and the rise and fall of Assyria and Babylon."

Archaeology, then, shows the amazing accuracy of the Scriptures in matters of history. It is said that Dr. A. H. Sayce, a noted expert on Assyriology, held such critical views about the Bible that the then prime minister of Britain, William Gladstone, refused to appoint him as professor of history at Oxford University. But then he went to the Near East and began to engage in archaeological research.

As he excavated the ruins of Bible lands and times, he gradually be-

came convinced that he had been wrong and the Bible was right. By the close of the last century, he openly acknowledged his stand as a believer in the integrity of the Scriptures.

It is good for us to know that archaeology confirms the historical accuracy of the Scriptures, but such knowledge does us no lasting good unless we come to accept the God of the Scriptures by an act of personal decision.

The purpose of the sacred writings is not primarily to serve as a textbook in history, though their historical trustworthiness can be conclusively demonstrated. The main purpose of the Scriptures is to lead us to faith in the Lord Jesus Christ.

WORTHY OF TRUST

In his Gospel, John says: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:30, 31).

These words of the apostle may be applied to all Scripture. We are confronted not alone with a Book worthy of trust, but with a Lord who demands and deserves commitment. What is your response to Him?—*Sunday School Times*.

¹James Orr, "The Bible Under Trial," quoted V. C. Grounds, "The Reason for Our Hope," p. 61.

²G. T. Manley, "New Bible Handbook," p. 82.

³Ibid., p. 82.

⁴Hooke, "Record and Revelation," p. 372.

⁵G. T. Manley, "New Bible Handbook," p. 89.

⁶John Garstang, "The Story of Jericho," p. viii.

⁷J. P. Free, article "Archaeology," in Zondervan Pictorial Bible Dictionary, I, 63f.

⁸G. T. Manley, "New Bible Handbook," p. 103.

COMING EVENTS

Commissioner and Mrs. W. Davidson
Ham Iron, Bermuda Sat Mon Feb 19-21
(Youth Course)

Commissioner and Mrs. E. Grinstead
West Toronto Sun Jan 30 (a.m. only)
Lsgan Sun Jan 30 (p.m. only)
Toronto Training College, Wed Feb 9
Kingston Sat Sun Feb 12-13

Colonel and Mrs. L. Russell
Toronto Training College, Tues Feb 22

Colonel and Mrs. L. Pindred
Wyckwood Sat Sun Jan 29-30
Montreal Thurs Feb 17 (United Holiness Meeting)

Peterborough Temple, Sun Feb 20; London Thurs Feb 24 (United Holiness Meeting); Windsor (United Holiness Meeting), Fri Feb 25; London South, Sat Sun Feb 26-27

Colonel A. Dixon: Dovercourt Bible Class, Sun Feb 6, 13, 20, 27

Lieut.-Colonel A. Moulton: West Toronto, Feb 26

Lieut.-Colonel W. Pedlar: Danforth Adult Bible Class, Sun, Jan 30; Sherbourne St. Hostel, Sun Feb 6 (p.m. only), Toronto Harbour Light, Sun Feb 20.

Lieut.-Colonel J. D. Sharp: Saskatoon Temple, Sat-Sun Jan 29-30; Regina Citadel, Mon Jan 31; Dovercourt, Sun Feb 6; Brantford, Sat-Sun Feb 12-13

Lieut.-Colonel A. Simester: Toronto Harbour Light, Sun Feb 13; Montreal Citadel, Sun Feb 20

Lieut.-Colonel S. Williams: Windsor Citadel, Fri Feb 18

Brigadier W. Crozier: Toronto Harbour Light, Sun Jan 30; Bowmanville, Thurs Feb 10

Brigadier A. Pitcher: Picton, Thurs Feb 24

Major C. Fisher: Willowdale, Sat-Sun Jan 29-30; Picton, Sat-Sun Feb 12-13; Essex, Sat-Sun Feb 19-20

TERRITORIAL EVANGELIST—

Colonel W. Effer: Newfoundland, Sat-Wed Jan 29-Feb 9; Walkerville, Sat-Thurs Feb 12-17; Kingsville, Sat-Thurs Feb 19-24; Wallaceburg, Sat-Mon Feb 26-28

SPIRITUAL SPECIAL—

Captain W. Clarke: North Sydney, Sat-Sun Jan 29-30; Cape Breton, Mon-Fri Jan 31-Feb 4; Sydney Mines, Sat-Sun Feb 5-6; Pictou, Mon-Sun Feb 7-13; Halifax Citadel, Tues Feb 22

OFFICIAL GAZETTE

PROMOTION—

To be Brigadier:
Major Ernest Falle

APPOINTMENTS—

Mrs. Colonel Leslie Pindred, Territorial Home League Secretary
Lieut.-Colonel Ethel Burnell, Territorial League of Mercy Secretary
Major Gladys Edmunds, Quebec and Eastern Ontario Divisional Headquarters (Cashier and Bookkeeper)
Major Evelyn Hammond, Training College, Toronto (Acting Women's Chief Side Officer)
Captain Wilmet Linder, Dunnville
Lieutenant Harry Hickson, Dunsmuir

Edgar Grinstead
Territorial Commander

THE EARLSCOURT CITADEL BAND

presents a
Festival of Music
featuring

THE DOVERCOURT CITADEL BAND

SATURDAY, FEBRUARY 12, 1966

8:00 — TICKET 75c
IN THE CITADEL

APPRECIATION

Divisional Bandmaster Walter Dinsdale, M.P., and family wish to express their deep appreciation to all their friends for their kind enquiries and prayers during the serious illness of their son, Gunnar.

THE MOTHER LOOK

UPON the face of mothers good
there is a look,
Such as the blessed saints in Heaven
wear,
Divinely given as a benediction,
Rewarding years of worry, toil and
care.

It speaks of humble prayer for
greater guidance
To help some other soul be strong
and true,
Instilling in the mind a higher
wisdom
To dignify the tasks the hands must
do.

It speaks of love—unselfish, never
ending—
That seeks its own in service to all
men,
Giving beyond its measure, ever
joyful,
That Christian fellowship be found
again.

It speaks of faith and of a lofty
worship
That soars above the stress of daily
care.
A mother gives herself, and in that
giving,
Receives the blessed look good
mothers wear.

—Stella Halsten Hohncke

TO A NEW HOUSE

GIVE us time to learn the very
Blooms your window-garden
wants,
Time to hear the acorns' merry
Roof-tattoo with nonchalance.

House, be tolerant if we light
Hearthfires here, whatever weather;
Patient, House, when half the night
We sit talking, two together.

Be indulgent if our laughter
Rings more happy-voiced and clear
Than you've known, from floor to
rafter.

Understand that love lives here.
—Elaine V. Emans

MORNING PRAYER

WE GREET Thee Lord this day
with lyric praise,
As now we gather to express
Our thanks for all the blessings
Of our many days.

Accept, O God, the offering we
bring
As on the air our melodies ascend;
And may our hearts, the while our
voices sing,
Thy grace and love extend.

—Jenny D. Smith

THE RIGHT TO DISAGREE

A RIGHT to disagree is a God-
given privilege not to be taken
lightly, but to be exercised with cau-
tion within the framework of His
standards.

We would not dispute that God
created man as a free moral agent,
to serve Him out of love, and this
elevates man to an enviable level
in the realm of living beings. With
this freedom of choice comes great
responsibility. The responsibility of
complete success or failure as a
Christian, or mediocrity resulting
from complacency in this venture,
rests squarely upon our shoulders.

True, it is God who works through
us, for us, and in us, but He will do
nothing unless we permit Him. This
is the way He planned it. A venture
of any kind will necessarily involve
people, and people will almost in-
variably disagree somewhere along
the way.

It is natural for men to disagree
on some matters, for no situation
appears the same to two individuals
simply because we are individuals.
In the first two lines of his poem,
Religious Unity, Hartley Coleridge
expresses it this way:

"Yes, we do differ when we most
agree,
For words are not the same to you
and me."

But some people seem to disagree
just to disagree—they apparently
get some kick out of being disagree-
able. They are first cousins to the
fellows who lie when the truth
would do better. We have each met
people like this and perhaps we
would agree that they are just plain
disagreeable.

People who disagree simply for
the sake of disagreeing can and do
cause discord and discontent. They
lead to regression in every connota-



tion of the word.

No one would dare say that there
are no advantages to honest dis-
agreements. It depends on one's out-
look, for one can always disagree
amicably and talk out a situation
intelligently in order to arrive at a
workable or practical solution to the
situation at hand. The fancy word
for this arrangement is compromise.

Compromise can be carried too
far, for as Lord Holland said:

"Who seek to please all men each
way
And not himself offend,
He may begin his work today,
But God knows when he'll end!"

Some things can be compromised,
others cannot. The wise Christian
will know the difference and act
accordingly. We must not be afraid
to compromise on some matters, but

at the same time a firm stand must
be taken on what we know to be
right. While searching God's Word,
praying, and doing His revealed will,
we can know His desires for us.

While the crowd may be right, we
must not hesitate to indicate our
stand when the crowd is wrong.

It is a good idea not to go around
disparaging another person's point
of view or methods. He may have
prayed just as earnestly as you that
God would lead his life and assist
and direct his decisions.

As Christian leaders, which we
each are to some measure, we have a
perfect right to disagree on methods
—but our purposes, aims and basic
beliefs should be the same. Agree-
ment on essentials of Christianity,
permeated with love, tempered with
healthy disagreement will enable us
to reach and help more people.

CLASSIC EXAMPLE

A classic example of this is found
in God's Word and concerns the dis-
agreement of Paul and Barnabas
over the advisability of taking John
Mark with them on another of their
missionary journeys. Both Paul and
Barnabas had legitimate reasons for
their opposing stands on the issue at
hand and out of the compromise
God's purposes were still served,
perhaps to a greater measure than
had been expected.

The great rule to remember when
opinions clash is also found in God's
Word: "Have fervent charity among
yourselves."

Let us not be afraid to love a lot
—waste love, squander love, heap
love on people—and God will re-
plenish our supply of love from His
inexhaustible riches in Christ.

—Mrs. Captain William Matthews.

Daily Devotions

HE THAT SAITH HE ABIDETH IN HIM
OUGHT HIMSELF ALSO SO TO WALK, EVEN
AS HE WALKED.—1 John 2:6.

It is not the circumstances of our life that
give it its character, but our relations to
God under any circumstances.

I believe in the good, great world, and
love it;

I love and believe in man, and the call
Of a soul that is in it, and yet above it—
I believe in the God who made it all.

—W. C. Moody.

MONDAY—
STUDY TO SHOW THYSELF APPROVED
UNTO GOD, A WORKMAN THAT NEEDETH
NOT TO BE ASHAMED, RIGHTLY DIVIDING
THE WORD OF TRUTH.—1 Timothy 2:15.

Your own work which God has given you
to do, let it be done truly. Leave eternity
to show that it has not been in vain in the
Lord.

What Thou wilt, O Father, givel
All is gain that I receive.

TUESDAY—
BLESSED IS HE WHOSE TRANSGRESSION
IS FORGIVEN, WHOSE SIN IS COVERED.
Psalm 32:1.

A more glorious victory cannot be gained
over another than this, that when the injury
began on his part, the kindness should
begin on ours.—Dr. Dodd.

Saviour, breathe forgiveness o'er us;
All our weakness Thou dost know;

Thou didst tread this earth before us.
Thou didst feel its keenest woe.

WEDNESDAY—
THE FEAR OF THE LORD IS THE BEGIN-
NING OF WISDOM; AND THE KNOWLEDGE
OF THE HOLY IS UNDERSTANDING.—
Proverbs 9:10.

If thou thinkest twice before thou speakest
once, thou wilt speak twice the better for
it.—William Penn.

I love to think that God appoints

My portion day by day;

Events of life are in His hand,

And I would only say,

Appoint them in Thine own good time

And in Thine own best way.

THURSDAY—
WAIT ON THE LORD; BE OF GOOD COUR-
AGE, AND HE SHALL STRENGTHEN THINE
HEART.—Psalm 27:14.

When called to face the enemy of his
soul, he who has gained strength through
waiting upon the Lord shall be able to step
out from the ranks and say as firmly and
quietly as David: "I will go and fight this
Philistine."

Trust in God, and let them mock,

They will break, as they have broke,

Like the waves upon the rock—

Play, play the man!

—W. C. Smith

FRIDAY—
FEAR THOU NOT: FOR I AM WITH THEE;



BE NOT DISMAYED; FOR I AM THY GOD; I
WILL STRENGTHEN THEE; YEA I WILL HELP
THEE.—Isaiah 41:10.

Any coward can fight a battle when he's
sure of winning, but give me the one who
has the pluck to fight when he's sure of
losing.—George Elliot.

It matters not how deep entrenched the
wrong,

How hard the battle goes, the day how

long,

Faint not, fight on, tomorrow comes the

song.

SATURDAY—
I MUST WORK THE WORKS OF HIM THAT
SENT ME, WHILE IT IS DAY; THE NIGHT
COMETH, WHEN NO MAN CAN WORK.—
John 9:4.

Work is the grand cure of all the maladies
and miseries that ever beset mankind—
honest work, which you intend getting done.

—Carlyle

Work when the day grows brighter,

Work in the glowing sun;

Work for the night is coming,

When man's work is done.

Out of Keeping With Progress

Winter unemployment is a hard fact of Canadian life.
But it is not inevitable and could be avoided.

SEASONAL unemployment affects every man and woman in Canada, not just the 250,000 workers who find themselves without jobs.

It is not an economic problem that can be solved by the Unemployment Insurance Act. It is not a social blemish that can be swept under the carpet.

When total unemployment is at its peak a quarter of a million men and women are out of work for no other reason than because it is winter. At least forty per cent of these belong in the construction industry, and most of the remainder come from the primary industries, such as logging, fishing and agriculture; the factories which process the raw materials, and transportation.

The sad thing about it is that this annual depression is largely avoidable. We are victims of a pattern of thinking that belongs to the days when Canadians settled comfortably into hibernation once the snow fell.

We need to spread public understanding of the causes and effects of winter unemployment, to change our concept that winter unemployment is inevitable, and, having admitted that a more uniform level of employment throughout the year is attainable, then we need to make plans and work toward its attainment.

Climate is the fundamental influence in seasonal variations in employment. It has its effect in all regions of Canada, but this effect varies from one community to another, depending on such factors as: (1) whether it is a farming, manufacturing or commercial centre; (2) the diversity of manufacturing; (3) the amount and nature of building activity; and (4) the general economic conditions of the area.

It is simple, but inane, to say that there is little we can do about the weather. The truth is that advances in technology during recent years have helped to overcome many of the difficulties formerly encountered in performing various tasks in winter.

For example, in recent years concrete has been poured in mid-winter for some of the largest engineering projects in Canada; facilities for ploughing highways have made trucking nearly as commonplace as in summer; structural members like steel and aluminum present no problem; heating on building sites is simple, using electricity, oil, gas, steam blowers and fans; shelter is provided by plywood and fibreboard, and an entire building can be enclosed with plastic sheeting. The oil industry has developed oils and greases which enable machines and

THE MAN WHO PLAYED WITH KITES

BENJAMIN FRANKLIN'S kite brought plenty of scorn and laughter down on his head back in 1752. But this did not stop his experimenting. He believed that lightning was electricity. And while scholars in England and America sneered at his theory, Ben was busy making a crude generating machine which emitted sparks like tiny lightning bolts. With it, he succeeded in killing a turkey for his dinner. He then set about drawing lightning from the clouds with his famous kite to see if it was similar to his home-made sparks. He invented the lightning rod, coined such words as "armature," "battery," "conductor," and "electrician." Nobody laughs about Ben's kite-flying now.



Points About Piano

PIANO playing, when class music is played, demands exceptionally fast thinking—sixty me operations a second.

The combined tensions of strings on a concert grand piano about thirty tons, on an upright about fourteen tons.

In the United States, 1923 was piano industry's most prosperous year. American-made pianos in the past been purchased by families of nine foreign countries.

Acquired during Theodore Roosevelt's administration and used musically, the White House piano, still in good condition, \$18,000.

The playing of tunes on a piano with his tongue was accomplished by Heinrich Naste, an Austrian musician.

Vladimir de Bachmann, one of the world's most renowned pianists, fore playing selections, played thirteen thousand times in private.

The name pianoforte—a piece means in Italian "soft and loud." Cristofori, an Italian harpsichord maker, invented the pianoforte in 1710.

FACTS AND FIGURES

Cost to date of the 4,891-mile Canada Highway has been \$1.5 billion, of which the federal contribution been \$584 million.

The 200,000 students enrolled in Canadian universities in the 1954 academic year represent 10 per cent of persons in the 18-24 years age group.

The first law courts opened in New World were established in 1783 in Trinity, Newfoundland.

Canadians have returned a majority government in seven of the last ten national elections.

sea" without a secretary—but always without a secretary. The purserettes give valuable acting as stenographers to businessmen who have to keep up their work as they travel.

Other girls on board liners in a wide variety of jobs; on the unusual distinction of being seagoing television announcers looking for a life of adventure decide to work in the jungle-board ship. The job of looking passengers and crew at sea about the most acceptable assignment you could wish

SEA-GOING: IT'S A WOMAN'S LIFE, TOO

THE ROUGH, TOUGH MAN'S WORLD OF SEA AND SHIPS HAS CHANGED AND OCEAN TRAVELLERS FIND GRACE AND CHARM ABOARD TODAY'S "FLOATING HOTELS"

ONCE tough men lived in fear of the press gang who would drag them away to the rough life of sailing ships. But today, pretty girls rush to apply for jobs on the ocean wave.

Modern liners have reached such high standards of comfort that a girl has no fears about living and working on board. In fact, more girls than ever are seeking a life of romance and adventure at sea.

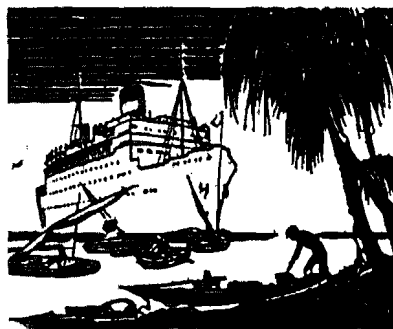
Gone are the days when scurvy was a common disease among sailors, who spent months on end aboard cramped, smelly vessels. A present-day liner, with its stabilizers, air-conditioning, tasteful public rooms and other amenities, is like a "floating hotel".

Here the female members of the "crew" bring grace and charm to the personal service which passengers have come to expect at sea. As purserettes, hostesses, nurses or assistants in other departments, these girls work their way round the world.

They do not, however, do the sailors' jobs except in rare cases.

Possibly the way is open for more girls to work at sea. Certainly the demand for jobs is high and this demand is easily explained.

A career at sea is an attractive one for any girl supplanting modelling or working as an air hostess for glamour and interest. The world is spread out before her; the wonders of Europe, teeming Hong Kong, the blue Mediterranean or colourful South America.



One of the most sought-after jobs is that of passenger hostess. Her general duties are to make the voyage a pleasant one for all the passengers. This can include anything from organizing deck games to making up a fourth at bridge. Her talents are employed in organizing a wide variety of social activities—camera clubs, talent shows, fancy dress contests, birthday parties or teenage get-togethers, sports events and many others.

A hostess must have a wide range

of talents and she must have a sound knowledge of life, which is why it is seldom that anyone under twenty-five is taken on in this post. The ability to speak two or more languages in order to mix with passengers of different nationalities is an added advantage. Above all she needs to be a lively, sociable person prepared to work from dawn until dusk without flagging.

Children may be on her "daily round" but in most cases special children's nurses are on board ship. The main qualifications for an ocean "nanny" are a love of children and infinite patience.

Every ship has its nerve centre—the purser's office. Assisting him with the general administration, typing and the care of passengers' money, berthing, welfare and entertainment, are the purserettes. Their varied duties may include organizing parties and other social activities or announcing the day's events over the public address system.

A businessman may be "all at

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